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SILENCING THE LYING FABRICATOR IN UNCOVERING THE TADLĪS AND BETRAYAL OF NĀSIR ḤAMĪD AL-KANADĪ

INTRODUCTION

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

It is without no surprise or amazement, that in times of fitnah, where the truth may not be clear, there will arise those who incite and encourage the spreading of falsehood and evil. Through these diabolic methods – adopted and borrowed from the enemies of Islam and the people of desires – rumours are spread, and the innocent are accused of atrocities without a shred of evidence and without the slightest connection to reality. This is witnessed on a constant basis, and yet, time and time again, its perpetrators are given a pass and are not held accountable for their crimes and violations.

We are constantly witnessing those who remove the garment of shame and modesty from themselves and resort to lying and deception. It is bad enough that they resort to such despicable tactics, however it is does stop there. Rather, they have deluded themselves into believing that this is from the legislated enjoining of good and forbidding of evil.

This, however, is not a new phenomenon nor is it strange. For the one who contemplates the Sunnah, will find that the Messenger of Allāh ṣallallāhu ʿalayhi wa sallam foretold that there will come upon his Ummah years of treachery and deceit. There will come upon them years of confusion where the common Muslims will look to those they once trusted and witness them committing condemnable acts that clearly oppose the pure tenets of Islam and contradict the true salafī methodology, and they will not know which way to turn.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ: «قَبْلَ السَّاعَةِ سِنُونَ خَدَّاعَةٌ، يُصَدَّقُ فِيهِنَّ الكَاذِبُ، وَيُكَذَّبُ فِيهِنَّ الصَّادِقُ، وَيَخُونُ فِيهِنَّ الأَمِينُ، وَيُؤْتَمَنُ فِيهَا الخَائِنُ، وَيَنْطِقُ فِيهِنَّ الرُّوَيْبِضَةُ». قِيلَ: يَا رَسُولَ اللهِ: «وَمَا الرُّوَيْبِضَةُ؟» قَالَ: «المَرْؤُ التَّافِهُ يَتَكَلَّمُ فِي أَمْرِ العَامَّةِ».

Abū Hurayrah raḍiyallāhu ʿanh narrated that Messenger of Allāh ṣallallāhu ʿalayhi wa sallam said: “There will come upon the people years of deceit, wherein the liar will be believed and the truthful will be deemed a liar; and the deceitful person will be trusted, and the honest person will be regarded as untrustworthy, and the ruwaybiḍah will speak.” It was asked: “Who are the ruwaybiḍah?” He sallallāhu ʿalayhi wa sallam replied: “The vile insignificant person who speaks about public affairs.”[1]

It is reported that Ḥuthayfah raḍiyallāhu ʿanh was asked: “What is the worst fitnah?” He replied:

«أَنْ يُعْرَضَ عَلَيْكَ الْخَيْرُ وَالشَّرُّ لَا تَدْرِي أَيَّهُمَا تَتْبَعُ».

[1] Reported by al-Ḥākim in al-Mustadrak, 4/465 #8439; Ibn Mājah in his Sunan 2/1339 #4036; Shaykh Muḥammad Nāsir al-Dīn al-Albānī in Ṣaḥīḥ al-Jāmi as-Saghīr 1/681 #3650 and as-Silsilah as-Ṣaḥīḥah 4/508 #1887. Al-Dhahabī and Al-Albānī graded it: Ṣaḥīḥ.

“That good and evil is presented to you and you do not know which of them to follow.”[2]

We are living in a time where the scales have been flipped and the people have begun judging based on their desires. That which they once took as religion has now become from the most reprehensible of matters, and that which was from the most detested of things to them, has now become a cherished principle that they uphold. The scholar of Islam, who was once respected and whose honour was preserved, is now openly defamed and slandered, tearing down the barrier that was once considered a crime to approach. A barrier that used to be known to be torn down by the people of innovation and desires, is now being torn down by those who ascribe to knowledge and salafiyyah.

From those who have fallen into that which has previously been mentioned, is an individual known as Nāṣir Ḥamīd al-Kanadī. Naṣir Ḥamīd, to our surprise and to the surprise of the Ottawa salafī community, where he is from, has displayed a boldness and a courage which, prior to this advent, was seldom witnessed from him.

Nāṣir Ḥamīd al-Kanadī is a graduate from the University of al-Madīnah and has been overseas for over a decade. This is an individual who, although spent a significant time overseas, has nothing to show for in terms of daʿwah efforts in his own country other than some lectures and Friday sermons. He is an individual who has not been known to have any lessons during his visits in his own city in Ottawa or any other cities in Canada.

He is someone that was never known to take public stances on the internet regarding known people of innovation and ḥizbiyyah, let alone known salafīs. While this being his nature and condition, it is quite bewildering to find Nāṣir al-Kanadī diving into this current fitnah and making public the name of his Shaykh, Abū ʿAbd al-Raḥmān Muḥammad ʿAlī ʿAjjāl, the head of the salafī daʿwah in Ottawa, Canada, as well as his brothers at the Islamic University of al-Madīnah.

On the 26th of Thul Qiʿdah, 1439 AH (corresponding to August 8th, 2018 CE), Nāṣir Ḥamīd al-Kanadī wrote some words that he claims took place between himself and our father, al-ʿAllāmah al-Shaykh Rabīʿ b. Hādī al-Madkhalī (may Allāh protect him, preserve him, and grant him good health).

This response will consist of several knowledge-based rebuttals pertaining to some of the legislative violations that occurred from Nāṣir Ḥamīd al-Kanadī during his alleged meeting with Shaykh Rabīʿ (may Allāh preserve him). Each point will either be supported with evidences from the Qurʾān, Sunnah, and statements of the scholars of this Ummah, as well as some brief commentary for the purpose of context and clarity. This will, in shāʾ Allāh, clarify for the noble reader the many violations Nāṣir Ḥamīd al-Kanadī has made with regards to the legislation as well as his attempt to sow discord between the salafīs of Canada and to divert the Muslims of Canada

[2] Ibn Abī Shaybah, al-Muṣannaf 7/503 no. 38565.

away from benefiting from Shaykh Muḥammad ʻAjjāl (may Allāh preserve him) during his recent visit to Canada.

«اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ اللَّـهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّتِ اللَّـهِ تَحْوِيلًا».

[They turned away] because of their arrogance in the land and their plotting of evil. But the plotting of evil only returns on those who plot. Do they expect anything but what happened to the earlier people? You will never find a change in the sunnah of Allāh and you will never find any alteration in the sunnah of Allāh.[3]

This is the sunnah of Allāh with regards to all those who plot and scheme. Their plotting and scheming will eventually come back to them and they will be exposed. Their plotting and scheming foiled, and their true reality laid bare for all to witness. This is the circumstance in which Nāṣir Ḥamīd al-Kanadī has found himself in, and this will become clear to the noble reader by the end of this response, by the will of Allāh.

[3] Sūrah al-Fāṭir: 43.

POINT ONE: NĀSIR ḤAMĪD AL-KANADĪ AND HIS USAGE OF TADLĪS

What is tadlīs? Tadlīs is a word that stems from dallās, which means “to conceal,” or “to hide the defects of a commodity so that the buyer is unaware of its defect.” The origin of tadlīs is also derived from darkness.[4]

According to the scholars of Ḥadīth, tadlīs comes from the Arabic root that means, “darkness.” This term has only been used by the scholars of ḥadīth because it is as if the mudallis – regardless of the type of tadlīs he commits – has ‘darkened’ something from the ḥadīth by covering up its correct meaning.

In summary, tadlīs occurs when a narrator fails to mention who he is reporting from by using statements such as, “So-and-so informed me,” or “I heard from so-and-so.” He narrates directly from a narrator that he has not heard from, while giving the illusion that he has. He accomplishes this by using deceptive statements such as, “So-and-so said,” or “On behalf of so-and-so.” These statements do not clearly establish a direct link between the narrator and the person he is narrating from, rather they are statements used to simply give that false impression.

For example, ʿAmr says, “Zayd said, ‘Muḥammad has passed away.’” ʿAmr in this scenario commits tadlīs. Upon verifying, we find that ʿAmr has never met Zayd. Rather he heard this statement from Dāwūd. So, instead of saying, “Dāwūd informed me that Zayd said, “Muḥammad has passed away,” he skips over Dāwūd altogether and says, “Zayd said…” giving the impression that he heard the statement from Zayd himself.

[4] Ibn Manthūr, Lisān al-ʿArab, 1/1002.

STATEMENTS OF THE SALAF REGARDING TADLĪS

Imām ash-Shāfi'ī reported that Al-Shuʿbah said:

«التَّدْلِيسُ أَخُو الْكَذِبِ».

"Tadlīs is the brother of lying."[5]

Al-Shuʿbah also said:

«لَأَنْ أُزْنِيَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُدَلِّسَ».

"That I commit ziná (adultery) is more beloved to me than that I commit tadlīs."[6]

He also said:

«التَّدْلِيسُ فِي الْحَدِيثِ أَشَدُّ مِنْ الزِّنَا، وَلَأَنْ أَسْقُطَ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُدَلِّسِ».

"Tadlīs in ḥadith is worse than ziná and that I fall from the sky is more beloved to me than that I commit tadlīs."[7]

[5] Al-Khaṭīb al-Baghdādī, al-Kifāyah fī ʿIlm al-Riwāyah, p. 355; Ibn Salah, Muqaddimmah 1/74; Abu Nuaym al-Isfahani, Hilyatu Al-Awliyâ 9/107; Ibn 'Adee, Al-Kāmil 1/107; Ibn Kathīr, Al-Bāi'th al-Hadīth Ikhtisār 'Ulūm al-Hadīth 1/54; al-Bayhaqī, Manāqib al-Shāfi'ī 2/35

[6] al-Khaṭīb al-Baghdadī, Al-Kifāyah fi 'Ilmi Ar-Riwāyah p. 356; Ibn ʿAbd al-Barr al-Namarī, al-Tamhīd 1/16; Imām al-Dhahabī, Siyar Aʿlām al-Nubalā 7/210; Ibn 'Adī, Al-Kāmil 1/107; Jalāl al-Dīn al-Suyūṭī, Tadrīb al-Rawī 1/262

[7] Al-Khaṭīb al-Baghdādī, al-Kifāyah fī ʿIlm al-Riwāyah, p.356; Jalāl al-Dīn al-Suyūṭī, Tadrīb al-Rāwī, 1/223.

POSITIONS OF AHL AL-HADĪTH REGARDING THE MUDALLIS

Al-Khaṭīb said:

«وَقَالَ فَرِيقٌ مِنْ الْفُقَهَاءِ وَأَصْحَابِ الْحَدِيثِ: إنَّ خَبَرَ الْمُدَلِّسِ غَيْرُ مَقْبُولٍ لِأَجْلِ مَا قَدِمْنَا ذِكْرَهُ مِنْ أَنَّ التَّدْلِيسِ يَتَضَمَّنُ الْإِيهَامَ لِمَا لَا أَصْل لَهُ، وَتَرْكَ تَسْمِيَةِ مَنْ لَعَلَّهُ غَيْر مرْضِي وَلَا ثِقَة، وَطَلَبَ تَوَهُّمِ عُلُوِ الإِسْنَادِ وَإِنْ لَمْ يَكُنْ الْأَمْرُ كَذَلِكَ».

A group from the fuqahāʾ and the people of ḥadīth have said that the report of the mudallis is not to be accepted due to that which we previously mentioned, which is that tadlīs consists of giving an impression that has no basis, and omitting the name of the one who may not be satisfactory or trustworthy, and seeking to give the impression of a higher chain, even though that is not the case.[8]

Al-Suyūṭī said:

«مَكْرُوهٌ جِدًّا. ذَمَّهُ أَكَثَر الْعُلَمَاءِ وَبَالَغَ شُعْبَة فِي ذَمِّهِ فَقَالَ: لأَنْ أَزْنِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُدَلِّسَ. وَقَالَ: التَّدْلِيسُ أَخُو الْكَذِبِ. قَالَ فَرِيقٌ مِنْهُمْ: مَنْ عُرِفَ بِهِ صَارَ مَجْرُوحًا مَرْدُودَ الرِّوَايَةِ وَإِنْ بَيَّنَ السَّمَاعَ».

“It is very disliked. Many of the scholars have dispraised it. Shuʿbah exaggerated in his dispraise of it and said: “It is more beloved to me that I commit ziná than that I commit tadlīs.” He also said, “Tadlīs is the brother of lying.” A group of them (scholars of ḥadīth) said that the one who becomes known for tadlīs is disparaged and his narration is rejected, even if he makes it apparent that he heard (the narration).”[9]

These narrations illustrate the severity of tadlīs and that the speech of the one who practices it is to be rejected and not accepted. The one who, like Nāṣir Ḥamīd, elected to give the impression that he heard directly from Shaykh Muḥammad ʿAjjāl (may Allāh protect and preserve him), instead of being honest by mentioning his actual chain. This point alone would serve as sufficient evidence in establishing that Naṣīr Ḥamīd al-Kanadī’s narrations are to be discarded. Additionally, this point exposes all of the hasty and desperate individuals who pounced at this opportunity to use Nasir's narration to further push their evil agendas. Shameless individuals who have no regard for the legislation and its guidelines when it suits their desires.

Let us now analyze some of the violations Nāṣir Ḥamīd (may Allāh rectify his affair) committed in his speech to Shaykh Rabīʿ b. Hādī al-Madkhalī (may Allāh preserve him).

> *Nāṣir Ḥamīd al-Kanadī wrote: “...We have a Libyan caller whose name is: Muḥammad ʿAjjāl, who has recently come to Canada and he has said...”*

[8] Al-Khaṭīb al-Baghdādī, al-Kifāyah fī ʿIlm al-Riwāyah, p.361.
[9] Jalāl al-Dīn al-Suyūṭī, Tadrīb al-Rāwī 1/223.

We respond to Nāṣir Ḥamīd with the following:
In this statement we find some misleading statements made by Nāṣir Ḥamīd, whereby he portrays a particular picture for those who do not know Shaykh Muḥammad ʿAjjāl (may Allāh preserve him). Nāṣir Ḥamīd words his speech in a particular manner in order to give the reader a specific impression about Shaykh Muḥammad ʿAjjāl (may Allāh preserve him), which aids him in pulling the wool over the people's eyes.

The one who reads his speech will have the impression that Shaykh Muḥammad ʿAjjāl (may Allāh preserve him) is simply a Libyan caller who is visiting Canada to give some lessons. Nāṣir wishes to give the impression that he is asking about a random individual that has never stepped foot in Canada before this time, someone he has had no prior connection with. Someone that he did not study under and benefit from. Someone he did not once call his shaykh. Nāṣir Ḥamīd (may Allāh guide him), following the blueprint of those whose recognition he so desperately seeks, knows that he would not be able to convince the people if he were to have been honest in his representation of Shaykh Muḥammad ʿAjjāl, therefore he must first make him seem like a nobody.

Once that is achieved and those who once respected him lose respect for him and those who did not know him no longer have a reason to respect him, he can accuse him of whatever he wishes. His fabrication then becomes easily accepted by the masses. Nāṣir has taken a page right out of the blueprint of his predecessor Abū ʿIyyāḍ Amjad Rafīq, who has mastered this tactic.

It was narrated from Abū Hurayrah that the Prophet ṣallallāhu ʿalayhi wa sallam said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ».

The signs of the hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted with something, he betrays that trust.[10]

al-Nawawī said:

«الَّذِي قَالَهُ الْمُحَقِّقُونَ وَالْأَكْثَرُونَ – وَهُوَ الصَّحِيحُ الْمُخْتَارُ – أَنَّ مَعْنَاهُ: أَنَّ هَذِهِ الْخِصَالَ خِصَالُ نِفَاقٍ، وَصَاحِبُهَا شَبِيهٌ بِالْمُنَافِقِينَ فِي هَذِهِ الْخِصَالِ وَمُتَخَلِّقٌ بِأَخْلَاقِهِمْ».

What the muḥaqqiqūn and most of the scholars have said – and it is the chosen and correct opinion – is that it means that these are the characteristics of hypocrisy, and the one who has these characteristics resembles the hypocrites in these characteristics and takes on their traits. .[11]

ʿAbd Allāh b. Masʿūd, may Allāh be pleased with him, said:

«كُلُّ الْخِلَالِ يُطْبَعُ عَلَيْهَا الْمُؤْمِنُ إِلَّا الْخِيَانَةَ وَالْكَذِبَ».

[10] Reported by al-Bukhārī no. 33 and Muslim no. 59.
[11] Al-Nawawī, Sharḥ Muslim, 2/47.

“A believer might harbour any (bad) quality, except treachery and lying.”[12]

First Impression: Shaykh Muḥammad ʿAjjāl is a Libyan caller.
Second Impression: His statement: ‘He has said…’

Clarification #1. Shaykh Muḥammad ʿAjjāl (may Allāh preserve him) is not merely a Libyan caller as Nāṣir Ḥamīd unjustly put. Rather, he is a Canadian of Libyan descent and first came to Canada in 1407 AH (1987 CE). He then went to study in al-Madīnah for several years and returned to give daʿwah in 1414 AH (1994 CE).

Shaykh Muḥammad ʿAjjāl (may Allāh preserve him and raise his rank) has been teaching and giving daʿwah in Canada for over 20 years. He is considered one of the remaining elder students of our major contemporary scholars, such as ʿAbd al-Muḥsin al-ʿAbbād, Shaykh Rabīʿ b. Hādī, and Shaykh ʿUbayd al-Jābirī (may Allāh preserve them all), and he is a man approaching his seventies.

Clarification #2. Nāṣir Ḥamīd (may Allāh rectify his affair) relays to Shaykh Rabīʿ b. Hādī al-Madkhalī (may Allāh preserve him and extend his life upon obedience) that which he himself did not hear. In fact, he relays to Shaykh Rabīʿ b. Hādī al-Madkhalī (may Allāh preserve him) that which could have not been possible for him to hear.

Why is that? Because, not only did Nāṣir Ḥamīd shamelessly commit the act of tadlīs with the statement, “He said,” but the reality is that he was actually in Saudi Arabia at the time the statement was *allegedly* made. Shaykh Muḥammad ʿAjjāl (may Allāh preserve him), however, was in Ottawa, Canada. At no point has Nāṣir Ḥamīd seen or spoken to Shaykh Muḥammad ʿAjjāl for it to have been possible to have heard the statements he is accusing him of. Not only that, but it is not possible to have quoted Shaykh Muḥammad ʿAjjāl as he shamelessly did without a chain to someone *in* Ottawa who could have heard Shaykh Muḥammad ʿAjjāl make those statements!

So, I ask you Nāṣir,:

1. How is it that a graduate from the Faculty of Ḥadīth saw it befitting to commit the heinous act of tadlīs to accomplish whatever it is he was seeking to accomplish?
2. How is it that you relayed the alleged speech of Shaykh Muḥammad ʿAjjāl (may Allāh preserve him)?
3. How is it that you completely disregarded the chain of narration[13] that connects you to Shaykh Muḥammad ʿAjjāl (may Allāh preserve him) that would establish the accuracy of these statements you accused him of making and relayed to Shaykh Rabīʿ?
4. Is this the disrespect that you show an elder who is nearing seventy years of age and who is known to be a pioneer in the salafī daʿwah as it pertains to the city of Ottawa? A man

[12] Ibn Abī Shaybah, Kitāb Al-Īmān article 80; Aḥmad al-Tayyār, Hayāt as-Salaf 1/614
[13] This will be discussed in detail in Point 2.

> who you have always referred to as your “Shaykh,” has now become a mere “Libyan caller?”

We say to Nāṣir:

«إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ».

“If you feel no shame, then do as you wish.”[14]

«اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ».

“Do what you will. Indeed, He is the All-Seer of what you do.”[15]

[14] Imām An-Nawawī, Arba'īn #20 and in Riyāḍh as-Ṣāliḥīn #1844 1/513; Ibn Mājah, Sunan #4183 2/1400; Imam al-Bukhārī, Adab al-Mufrad #597 1/209 and in Ṣaḥīḥ al-Bukhārī #3484 4/177 as well as #6120 8/29; Shaykh Muḥammad Nāsir al-Dīn al-Albānī, as-Silsilah as-Ṣaḥīḥah #684 2/295

[15] Sūrah al-Fuṣṣilat: 40.

POINT TWO: NĀSIR ḤAMĪD AL-KANADĪ AND HIS DISREGARD FOR THE ISNĀD

After having outlined for the noble readers the deceptive methodology Nāṣir Ḥamīd chose to traverse in relaying information to Shaykh Rabīʿ b. Hādī al-Madkhalī (may Allāh preserve him), we will discuss another discrepancy in Nāṣir Ḥamīd's report, which is that due to his tadlīs, there now exists an inqiṭāʿ (break) in the chain of narration. This inqiṭāʿ occurs as a direct result of his tadlīs, wherein he skips over the individual who actually reported these statements to him. Instead, Nāṣir Ḥamīd, decided to quote Shaykh Muḥammad ʿAjjāl (may Allāh preserve him) all the way from Saudi Arabia, as if he heard him make these statements, while Shaykh Muḥammad (may Allāh preserve him) was in Canada.

Before analyzing the level of Nāṣir Ḥamīd's integrity as it pertains to the importance of isnād, let us briefly discuss the importance of the isnād in the religion of al-Islam and the significant role it played in its preservation.

THE IMPORTANCE OF THE ISNĀD (CHAIN OF NARRATION)

According to the scholars of ḥadīth, the isnād is the chain of narrators transmitting a report from the Messenger of Allāh ṣallallāhu ʿalayhi wa sallam. The investigation of the isnād was one of the main methods the scholars of ḥadīth used to differentiate between the reports that were to be accepted and those that were to be rejected.

Ibn al-ʾAthīr stated:

«اعْلَمْ أَنَّ الْإِسْنَادَ فِي الْحَدِيثِ هُوَ الْأَصْلُ، وَعَلَيْهِ الْاعْتِمَادُ، وَبِهِ تُعْرَفُ صِحَّتُهُ وَسَقَمُهُ».

“Know that the isnād in the ḥadīth is the aṣl (basis). It is what is depended upon and with it, the authenticity and weakness of a ḥadith is known.”[16]

It is well known that the religion of al-Islam has been favoured over all other religions and has been protected and preserved from any alterations or modifications.

«إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ».

“It is We who have sent down the thikr and We will indeed guard it (from corruption).”[17]

ʿAbd Allāh b. ʿAbbās raḍiyallāhu ʿanh narrated that the Prophet ṣallallāhu ʿalayhi wa sallam said,

«تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ وَيُسْمَعُ مِمَّنْ سَمِعَ مِنْكُمْ».

“You hear from me and others hear from you; and people will hear from those who heard from you.”[18]

No other religion has such a meticulous process of verification, and due to that we observe today the fraudulent distortions and alterations found in the religions of the Jews and the Christians. The absence of the isnād connecting their books to the times of the Prophets whom these books were sent to is what allowed the possibility of subtracting and adding to these religions. Thus, the later generations received these Scriptures [i.e. the Tawrah and Injīl] in their altered forms, not having a method to verify what is true from what was false.

Abū Bakr al-Khaṭīb al-Baghdādī (may Allāh have mercy upon him) mentioned in his chain to Abū Bakr Muḥammad b. Aḥmad (d. 331 A.H.) that he said:

[16] Ibn Athīr, Jāmi Al-'Usūl 1/109.
[17] Sūrah al-Ḥijr: 9.
[18] Muḥammad Nāṣir al-Dīn al-Albānī, al-Silsilah al-Ṣaḥīḥah #1784 4/389; Abū Bakr al-Bazzār, Musnad #5054 11/266; Abū Dāwūd al-Sijistānī, Sunan #3659 3/321; Ibn ʿAbd al-Barr al-Namarī, Jāmi Bayān al-'Ilm wa Fadluhu #1930 2/1011

«بَلَغَنِي أَنَّ اللهَ خَصَّ هَذِهِ الْأُمَّةَ بِثَلَاثَةِ أَشْيَاءَ لَمْ يُعْطِهَا مَنْ قَبْلَهَا: الْإِسْنَادِ، وَالْأَنْسَابِ، وَالْإِعْرَابِ».

It has reached me that Allāh has honoured this Ummah with three things that He has not given to any previous nation: The isnād (chain of narrators), the ansāb (lineage), and the ʾiʿrāb (parsing).[19]

Al-Khaṭīb also reports with his chain to Muḥammad b. Ḥātim b. Mudhaffar that he said:

«إِنَّ اللهَ أَكْرَمَ هَذِهِ الْأُمَّةَ وَشَرَّفَهَا وَفَضَّلَهَا بِالْإِسْنَادِ وَلَيْسَ لِأَحَدٍ مِنَ الْأُمَمِ كُلِّهَا، قَدِيمِهِمْ وَحَدِيثِهِمْ إِسْنَادٌ، وَإِنَّمَا هِيَ صُحُفٌ فِي أَيْدِيهِمْ، وَقَدْ خَلَطُوا بِهَا بِكُتُبِهِمْ أَخْبَارَهُمْ، وَلَيْسَ عِنْدَهُمْ تَمْيِيزٌ بَيْنَ مَا نَزَلَ مِنَ التَّوْرَاةِ وَالْإِنْجِيلِ مِمَّا جَاءَهُمْ بِهِ أَنْبِيَاؤُهُمْ، وَتَمْيِيزُ مَا أَلْحَقُوهُ بِكُتُبِهِمْ مِنَ الْأَخْبَارِ الَّتِي أَخَذُوا عَنْ غَيْرِ الثِّقَاتِ».

Allāh has indeed honoured this Ummah, raised its rank, and favoured it with the isnād. It has not been given to any nation past or present. It is nothing but scrolls that they have scrolls in their hands. They [also] added their narrations into their books. They do not have a means to distinguish between what was revealed from the Tawrah and the Injīl, which their Prophets came with, and between that which has been inserted into their Books from reports that were taken from untrustworthy narrators.[20]

Al-Shaykh ʿAbd al-Ḥayy al-Kitānī said:

«وَاللهُ أَكْرَمَ هَذِهِ الْأُمَّةَ بِالْإِسْنَادِ، لَمْ يُعْطِهِ أَحَدًا غَيْرَهَا، فَاحْذَرُوا أَنْ تَسْلُكُوا مَسْلَكَ الْيَهُودَ وَالنَّصَارَى، فَتَحَدَّثُوا بِغَيْرِ الْإِسْنَادِ، فَتَكُونُوا سَالِبِينَ نِعْمَةَ اللهِ عَنْ أَنْفُسِكُمْ، مُطرَّقِينَ لِلتُّهْمَةِ إِلَيْكُمْ، وَغَيْرَ حَافِظِينَ لِمَنْزِلَتِكُمْ، وَمُشْتَرِكِينَ مَعَ قَوْمٍ لَعَنَهُمُ اللهُ وَغَضِبَ عَلَيْهِمْ، وَرَاكِبِينَ لِسُنَّتِهِمْ».

Allāh has honoured this Ummah with the isnād. He did not give it to anyone other than it. So, beware of following the way of the Jews and the Christians and of speaking without an isnād, thus removing the blessing of Allāh upon you, bringing blame upon yourself and reducing your status, together with a people who have been cursed by Allāh and have earned His Anger. Beware of treading their way.[21]

With that, we say to Nāṣir Ḥamīd (may Allāh guide him and rectify his affair):

Beware of following the ways of the Jews and the Christians in speaking and quoting without a chain of narration! You have strayed from the methodology of the pious predecessors with regards to relaying narrations and you have resembled the Jews and Christians in this action when you decided to quote someone halfway across the world from you, without *any* chain. You have brought blame to yourself and reduced your status along with a people who have been cursed by Allāh and who have earned His anger. It is quite astonishing to witness a graduate from the Faculty of Ḥadīth from the Islāmic University of Al-Madīnah, resorting to such tactics.

[19] Al-Khaṭīb al-Baghdādī, Sharaf Aṣḥāb ʾl-Ḥadīth, p40; Jalāl al-Dīn al-Suyūṭī, Tadrīb al-Rawī 2/605
[20] Al-Khaṭīb al-Baghdādī, Sharaf Aṣḥāb ʾl-Ḥadīth, p40; Al-Shaykh ʿAbd al-Ḥayy al-Kitānī, Fihris al-Fahāris 1/80
[21] Qāḍī Abī Bakr b. al-ʿArabī, Fi Sharḥ al-Ism al-Thānī ʿAshar wa Miyāh min Sirāj al-Murīdīn.

STATEMENTS OF THE IMĀMS REGARDING THE ISNĀD

Al-Samʿānī mentions with his chain from Ibrāhīm b. Ibrāhīm al-Hanthalī that he said:

«كَانَ عَبْدُ اللهِ بْنُ طَاهِرٍ إِذَا سَأَلَنِي عَنْ حَدِيثٍ فَذَكَرْتُهُ بِلَا إِسْنَادٍ، سَأَلَنِي عَنْ إِسْنَادِهِ وَقَالَ: رِوَايَةُ الْحَدِيثِ بِلَا إِسْنَادٍ مِنْ عَمَلِ الزَّمْنَى، فَإِنَّ إِسْنَادَ الْحَدِيثِ كَرَامَةٌ مِنَ اللهِ تَعَالَى لِأُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ».

If ʿAbd Allāh b. Ṭāhir would ask me about a ḥadīth and I mentioned it without an isnād, he would ask me about the isnād and say to me: "Reporting a ḥadīth without a chain is from the actions of the feeble, for the isnād of the ḥadīth is a distinction from Allāh ʿazza wa jall for the Ummah of Muḥammad sallallāhu ʿalayhi wa sallam."[22]

Al-Nawawī said:

«الإِسْنَادُ خَصِيصَةٌ لِهَذِهِ الْأُمَّةِ وَسُنَّةٌ بَالِغَةٌ مُؤَكَّدَةٌ».

The isnād is a distinguishing quality of this Ummah and a conclusive and stressed Sunnah.[23]

Ibn Kathīr said,

«وَلَمَّا كَانَ الْإِسْنَادُ مِنْ خَصَائِصِ هَذِهِ الْأُمَّةِ، وَذَلِكَ أَنَّهُ لَيْسَ أُمَّةٌ مِنَ الْأُمَمِ يُمْكِنُهَا أَنْ تُسْنِدَ عَنْ نَبِيِّهَا إِسْنَادًا مُتَّصِلًا غَيْرَ هَذِهِ الْأُمَّةِ».

The isnād is from the distinguishing qualities of this Ummah and that is because there is no nation that is able to relay from its Prophet a single connected chain of narration other than this nation.[24]

ʿAbd Allāh b. al-Mubarak stated:

«الْإِسْنَادُ مِنَ الدِّينِ وَلَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ».

The isnād is from the religion. If it were not for the isnād, then any person would have said what he wished to say.[25]

This is the condition of Naṣir Ḥamīd al-Kanadī (may Allāh guide him and rectify his affair) and the condition of all those who have depended upon his narration and spread it far and wide. He disregarded the isnād and believed he could say about our Shaykh Muḥammad ʿAjjāl (may Allāh

[22] ʿAbd al-Karīm b. Muḥammad al-Samʿānī, Adab al-Imlāʾ wa ʾl-Istimlāʾ, 6.
[23] Jalāl al-Dīn al-Suyūṭī, Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawāwī 160-159/2.
[24] Ibn Kathīr, Mukhtaṣar ʿUlūm al-Ḥadīth, 159-160.
[25] Al-Nawawī, Muqadimmah Ṣaḥīḥ Muslim 1/15; al-Suyūṭī, Tadrīb al-Rāwī 2/160; Al-Hākim al-Naysabūrī, Ma'rifah 'Ulūm al-Hadīth 1/6; al-Khaṭīb al-Baghdadī, Al-Jāmiʿ li Akhlāq Al-Rāwī #1643 2/213, in Al-Kifāyah fi 'Ilmi Ar-Riwāyah 1/393, in Tārikh Baghdād 7/102, and in Sharaf Ashābil Hadīth 1/41; Al-Harawī, Dhamm ul-Kalām wa Ahlihī #1007 5/207; Imām Muslim, Ṣaḥīḥ Muslim #32 1/15; Ibn Salah, Muqaddimmah 1/256; Al-Qāḍī 'Iyād, Al-Ilmaa' Ilaa Ma'rifa 'Uṣūl 1/194.

preserve him) that which he desired. He thought he could accuse our Shaykh and attribute to him that which he is free of. However, we say to you, O Nāṣir:

«مُوتُوا بِغَيْظِكُمْ».

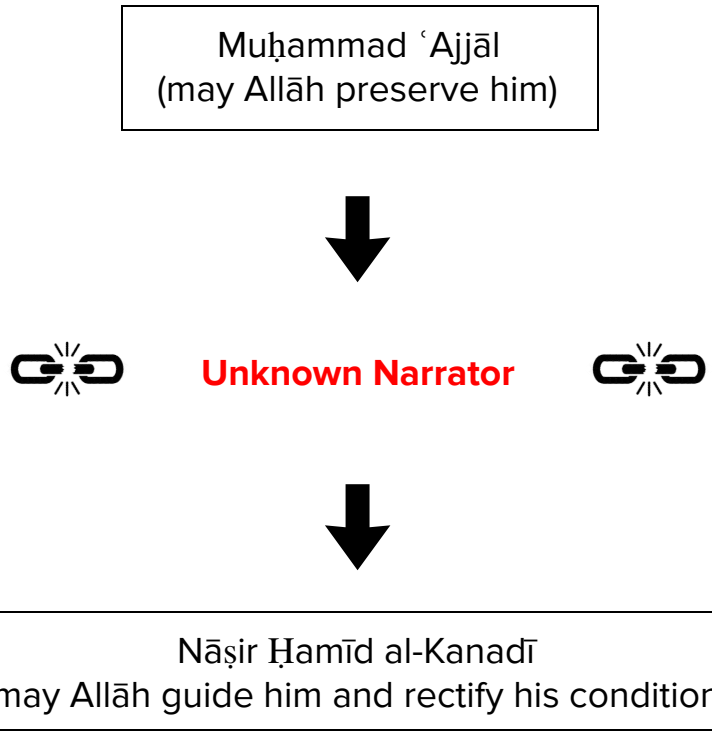
“Die in your rage!”[26]

We praise Allāh, al-Raqīb (the All-Aware), who has exposed your plotting and has made your affair apparent. We praise Him, al-Baṣīr, the All-Seer, for causing you to fail in this wretched attempt to get a word of criticism from our father, the noble Imām Rabīʿ b. Hādī al-Madkhalī (may Allāh protect and preserve him) against our Shaykh Muḥammad ʿAjjāl.

We praise Allāh, al-Ḥakīm (the All-Wise), for providing this Ummah with the isnād which makes it possible for us to follow up reports and differentiate between the truth and the rumours and the lies such as those you have spread! Know, O Nāṣir, that you will bear the responsibility of every person your lie has reached and the responsibility of those who have depended upon your lies and tadlīs, as a means to attack our Shaykh (may Allāh preserve him) and others.

[26] Sūrah Al-’Imrān: 119

ILLUSTRATION OF NĀSIR ḤAMĪD'S CHAIN OF NARRATION



Know, O noble reader, that all those who have depended upon Nāṣir Ḥamīd al-Kanadī's report have depended on this narration as illustrated above. Those such as Abū ʿIyyād Amjad Rafīq (his lies will be dealt with in another article) (may Allāh guide him and rectify his affair), TROID (may Allāh guide them and rectify their affair), and their affiliates.

POINT THREE: NĀSIR ḤAMĪD'S DISGUSTING MANNERS WITH HIS SHAYKH MUḤAMMAD 'AJJĀL

Let us put aside for a moment the shameful attempts Nāṣir Ḥamīd made at giving the impression that Shaykh Muḥammad ʿAjjāl (may Allāh preserve him) was a random Libyan that Nāṣir does not know. Let us look at some of the ways Nāṣir Ḥamīd speaks of his Shaykh and someone who he has previously benefited from over the years.

Nāṣir Ḥamīd al-Kanadī speaks of Shaykh Muḥammad ʿAjjāl (may Allāh have mercy upon him) with the following statements: "...and to this brother," "...and this Muḥammad ʿAjjāl."

It would not be far-fetched, after coming to know of Nāṣir's treacherous plotting and scheming, that he would have done this in order to give the impression that Shaykh Muḥammad ʿAjjāl was a young and unknown individual. The reality, however, is that Shaykh Muḥammad ʿAjjāl is sixty-five years of age, and yet Naṣir refers to him as "this brother."

O Nāṣir! Have you gone so low that you have removed the garment of shame from yourself when you describe your Shaykh and teacher as "this brother?" A man whose daʾwah you are well-aware of in the city of Ottawa and you have known for a long time? A man you have visited mashaykh with in his visits to al-Madīnah? It seems you did not learn any manners despite your years of studies in al-Madīnah in how to address your elders.

Or is it that you must disregard justice when dealing with those you differ with by disrespecting and transgressing against them? Are you following the corrupt principle: "The ends justify the means"? Know, O Nāṣir, that this is not a quality of the believers. Rather, it is a quality of the hypocrites!

ʿAbd Allāh b. ʿAmr raḍiyallāhu ʿanhumā narrated that that the Messenger of Allāh ṣallallāhu ʿalayhi wa sallam said:

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

There are four traits, whoever possesses them is a pure hypocrite and whoever possesses some of them has an element of hypocrisy until he leaves it: when he speaks he lies; when he promises he breaks it; **when he disputes he transgresses**; and when he makes an agreement he violates it.[27]

You have surely transgressed, O Nāṣir! Does the mere differing between yourself and Shaykh Muḥammad ʿAjjāl, allow you to resort to transgression similar to the hypocrites? Differing with someone does not grant you a license to disrespect them however you so wish. However, after

[27] Reported by al-Bukhārī no. 34 and Muslim no. 58.

knowing of your deceptive methods in relaying reports and attempting to cause dissension between a student (Shaykh Muḥammad ʿAjjāl) and his shaykh (Shaykh Rabīʿ), perhaps this is not so surprising.

Ibn Masʿūd raḍiyallāhu ʿanh reported that the Messenger of Allāh ṣallallāhu ʿalayhi wa sallam said:

«إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ، وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا».

Truthfulness leads to piety and piety leads to Paradise. A man persists in speaking the truth till he is recorded with Allāh as truthful. Lying leads to transgression and transgression leads to the Hellfire. A man continues to lie until he is recorded with Allāh as a great liar.[28]

This ḥadīth is quite befitting of Nāṣir Ḥamīd, as it is describing his very actions. His lying and tadlīs have led him to transgress in the manner that he has. We seek refuge in Allāh from knowledge that does not benefit!

[28] Reported by al-Bukhārī no. 6094 and Muslim no. 2607.

POINT FOUR: NĀSIR REPORTS THAT SHAYKH RABĪ DOES NOT KNOW SHAYKH MUḤAMMAD ‘AJJĀL

According to what Naṣir Ḥamīd wrote and spread, he relayed that Shaykh Rabīʿ (may Allāh bless and preserve him) said that he does not know Shaykh Muḥammad ʿAjjāl. I ask you, by Allah, Nāṣir: Is it true that Shaykh Rabīʿ (may Allāh bless and preserve him) does not know Shaykh Abū ʿAbd al-Raḥmān Muḥammad ʿAjjāl? Of course, it is quite possible that Shaykh Rabīʿ could forget Shaykh Muḥammad ʿAjjāl over the years, however there is a significant difference between not knowing someone and knowing them but having forgotten them due to the long years that have passed.

You, Nāṣir, know very well that Shaykh Muḥammad ʿAjjāl, in his time in al-Madīnah, was from the closest of students to Shaykh Rabīʿ. You also know of Shaykh Rabīʿ's handwritten tazkiyyah (recommendation) for Shaykh Muḥammad ʿAjjāl, that has been spread far and wide over the years.

However, as you have established regarding yourself, you are an individual who does not know shame nor justice when disputing with those you differ with.

«يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا فَلَا تَتَّبِعُوا الْهَوَى أَنْ تَعْدِلُوا وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا».

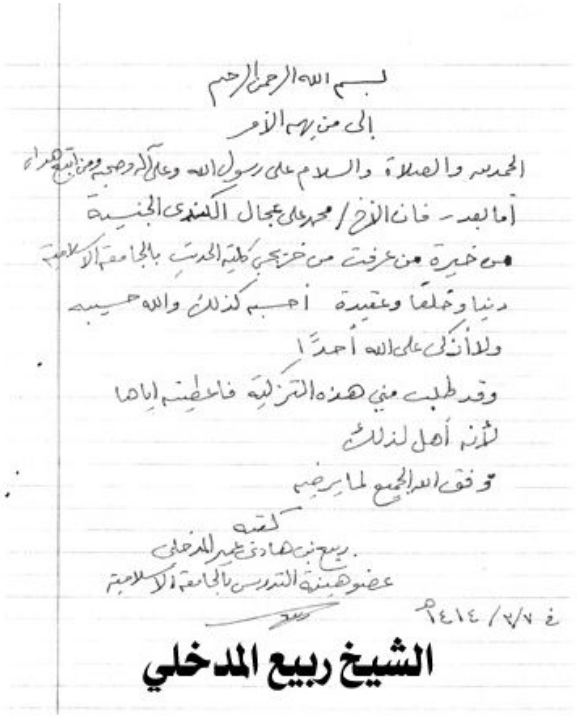
O you who believe, stand firmly for justice, as witnesses to Allāh, even though it be against yourselves, or your parents, or your kin, be they rich or poor, Allāh is a Better Protector to (you) both. **So, do not follow the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, indeed Allāh is ever well-acquainted with what you do**.[29]

Why, Nāṣir, did your differing with Shaykh Muḥammad ʿAjjāl (may Allāh preserve him) cause you to disregard justice? Why did you not remind Shaykh Rabīʿ of who Shaykh Muḥammad ʿAjjāl (may Allāh preserve him) was when he stated to you that he did not know him? And if you could not do it then, why did you not clarify who Shaykh Muḥammad ʿAjjāl (may Allah preserve him) actually is, in what you typed and spread? That he is a former student of Shaykh Rabīʿ and that Shaykh Rabīʿ previously gave him a written recommendation.

You did not do that because you were not seeking justice that day. Rather, what you sought was to get a word against Shaykh Muḥammad ʿAjjāl (may Allāh preserve him). All praise is due to Allah that your plan failed, and that in the process, you have proven yourself to be a deceptive and treacherous individual who strives to sow discord and fitnah. This is evident when you attempted, not once but twice, to get Shaykh Rabee' (may Allah preserve him) to warn against attending the lessons of Shaykh Muhammad 'Ajjal and yet you still failed.

[29] Sūrah al-Nisāʾ: 135.

Below you will find the written tazkiyyah of Shaykh Rabīʿ b. Hādī al-Madkhalī (may Allāh bless and preserve him) for his student Shaykh Muḥammad ʿAjjāl (may Allāh preserve him) written on 7/2/1414 (7/26/1993):



In the name of Allāh, the Most Merciful, the Most Beneficent.

To Whom It May Concern:

All praise is due to Allāh and may the salāt and salām be upon the Messenger of Allāh, his friends, Companions and all those who follow him.

To proceed: Indeed the brother, Muḥammad 'Ali 'Ajāl al-Kanadī is from amongst the best I have known who have graduated from the faculty of Hadīth at the Islāmic University of Madīnah, in his righteousness, manners and 'Aqīdah.

I believe him to be so, and Allāh is the One who holds him to account, and I do not praise anyone over Allāh.

He has requested a recommendation from me and I have given it to him because he deserves it.

May Allāh grant all success to what He loves and is pleased with.

Written by:
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7/2/1414 AH.

O Nāṣir! What will you say now that your plotting, scheming, and dishonesty has led you to nowhere but failure? Shaykh Rabīʿ (may Allāh bless and preserve him) clearly states that he knows Shaykh Muḥammad ʿAjjāl (may Allāh preserve him) to be from the best to have graduated from the Faculty of Ḥadīth Sciences at the Islamic University of al-Madīnah; in his righteousness, manners, and ʿaqīdah, and yet you decided to spread from Shaykh Rabīʿ that he does not know him. Though you knew this was not the case, you chose not to clarify that to Shaykh Rabīʿ. Rather, you referred to him in ways that gave the impression that he was a nobody.

We remind you of your own words, O Nāṣir, that you once spoke to one of your brothers,

"*You're speaking a lot akhī. Do not forget this cannot be erased.*"

«يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ».

O you who have believed, why do you say what you do not do?[30]

[30] Sūrah al-Nisāʾ: 135.

How much better would it have been for you to follow your own words and advice? Advising with one thing and contradicting it with another. It is as if you have been deluded to think that the speech of those who oppose you in your opinions will be written down and yours will not be! However, where do you have to run and hide now that your affair has been laid bare for all to see? That you hurl accusations at others while using the most despicable of means in trying to tarnish their names and reputations.

How is it that you expect to be taken as a trustworthy narrator and a student of knowledge, when this type of deception is from your characteristics? That you relay to the world that which is inaccurate from Shaykh Rabīʿ when it is well known amongst the salafīs of Canada and elsewhere, that Shaykh Muḥammad ʿAjjāl (may Allāh preserve him) has been praised by Shaykh Rabīʿ (may Allāh preserve him)?

You have chosen to disrespect Shaykh Rabīʿ (may Allāh preserve him) by relaying from him that which you yourself knew to be inaccurate. You were quite comfortable with the idea that this inaccuracy could later be exposed and be attributed to Shaykh Rabīʿ and *not* to yourself. How despicable and lowly that you would do such a thing to the Imām of Jarḥ wa Taʿdīl of our time, may Allāh bless and preserve him.

How do you claim love for Shaykh Rabīʿ (may Allāh preserve him) while you deceive him in such a manner? How do you report from Shaykh Rabīʿ that which you know to be inaccurate? Do you wish for the people to lose trust in their scholars? This is what Nāṣir (may Allāh guide him) and those he seeks to please and is so eager for their recognition do. Report whatever suits their desires and pushes forth their evil agendas and then allow that to be attributed to the scholars.

However, I would like to clarify to the noble readers that Shaykh Rabīʿ b. Hādī al-Madkhalī (may Allāh preserve him) is completely innocent from this lie and deception and it is not to be understood that the Shaykh contradicted himself. Rather, Shaykh Rabīʿ (may Allāh preserve him), due to the description that he was given, said that he did not know of a "Muḥammad ʿAjjāl." At this point, it was upon Nāṣir Ḥamīd to clarify to the Shaykh (may Allāh preserve him) who he was. But he did not do so and why would he? If he did, he would not have achieved that which he was seeking to achieve that day, and that was to get a word of criticism from Shaykh Rabīʿ b. Hādī (may Allāh preserve him), the Imām of Jarḥ and Taʿdīl of our time, against our Shaykh Muḥammad ʿAjjāl (may Allāh preserve him and protect him from the plots of the plotters).

CONCLUSION

These are just a few points to clarify the details behind the plotting and scheming of this individual and all those who have depended upon his lies and tadlīs. You will soon come to know, O noble reader, the true reality of those who have transgressed against Shaykh Muḥammad ʿAjjāl. The likes of Abū ʿIyyāḍ Amjad Rafīq (may Allāh guide him) and TROID. Opportunists whose shamelessness in attacking salafī mashaykh knows no limits nor boundaries.

وَصلَّى اللهُ وَسَلَّمَ عَلَى الْهَادِي الْأَمِينِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

Abū Ṣāliḥ Ilyās ʿAidarūs al-Kanadī
22nd of Thul-Hijjah, 1439 AH / September 2nd, 2018 CE
Makkah al-Mukarramah, KSA

APPENDIX A: THE TRANSCRIPT BETWEEN NĀSIR AND SHAYKH RABĪ'

For reference purposes, we have included for the reader the relevant section of the transcript of the alleged conversation between Shaykh Rabī' (may Allāh preserve him) and Nāsir Al-Kanadī that was released.

سألت الإمام ربيع السنة - حفظه الله تعالى

Questioner: "I asked al-Imām Rabīʿ al-Sunnah—may Allāh the Exalted protect him:

عندنا داعية ليبي اسمه: محمد عجَّال جاء هذه الأيام إلى كندا، وهو يقول: أنا لست مع محمد ابن هادي، ولا مع الشيخ ربيع، وأنكر على أحد الإخوة في نشر البيانات ضد محمد بن هادي، فما هي نصيحتكم يا شيخ للإخوة في كندا؟ ولهذا الأخ نفسه محمد عجال؟

There is a Libyan caller [present] with us whose name is Muḥammad ʿAjjāl. He has come to Canada during these [past] days and he says: 'I am not with Muḥammad bin Hādī and I am not with Shaykh Rabīʿ.' And he rebuked one of the brothers for spreading the declarations (bayānāt) against Muḥammad bin Hādī. So what is your advice O Shaykh for the brothers in Canada?"

الشيخ ربيع: هو يقول ليس مع أحد؛ إذن أين الحق؟! الحق مع من؟

Shaykh Rabīʿ: "He says he is not with anyone, in that case, where is the truth then? Who is the truth with?"

السائل: هو يقول: لا تلزم أحدًا برأيك.

Questioner: "He says: Do not impose your view upon anyone."

الشيخ ربيع: النبي صلى الله عليه وسلّم يقول "انصر أخاك ظالما أو مظلوما"، والله عزوجل يقول: (قل هاتوا برهانكم إن كنتم صادقين). محمد بن هادي ما عنده أي حجة بارك الله فيك؛ طعن في ناس سلفيين وعمم هذا الطعن في العالم، طعن في أناس سائرين على المنهج السلفي.

Shaykh Rabīʿ: "The Prophet (ﷺ) says: 'Aid your brother, whether he is the oppressor or the oppressed.' and Allāh says: 'Say: Bring your proof if indeed you are truthful.' (2:111). Muḥammad bin Hādī does not have any proof, may Allāh bless you. He defamed a people who are Salafī and then spread this defamation across the world. He reviled a people who proceed upon the Salafī methodology."

السائل: ويقول محمد عجال: أنت تريد أن تهدم كل ما فعله محمد بن هادي من عام 1989؟

Questioner: "Muḥammad ʿAjjāl says: 'Do you want to destroy everything that Muḥammad bin Hādī has done from the year 1989?'

الشيخ ربيع: وهو هدم كم؟ وهدم كلام كم من الناس؟ هو له مؤلف هدمه؟

Shaykh Rabīʿ: "How much has he [himself] demolished? And the speech of how many people has he demolished? He has a work that he has demolished [through his current oppression]."

السائل: بالنسبة يا شيخ لدورة العميسان التي يشارك فيها محمد بن رمزان ومحمد بن هادي، هل تنصح بالحضور فيها؟

Questioner: "O Shaykh, in relation to the conference of al-ʿUmaysān in which Muḥammad bin Ramzān and Muḥammad bin Hādī are participating in, do you advise with its attendance?'

الشيخ ربيع: لا .

Shaykh Rabīʿ: "No."

السائل: والإخوة القائمون عليها، هل من نصيحة لهم؟

Questioner: "And the brothers who have organised it, do you have any advice for them?"

الشيخ ربيع: عليهم أن يتقوا الله عزوجل ويثبتوا على الحق .

Shaykh Rabīʿ: "It is upon them to fear Allāh () and to remain firm upon the truth."

السائل: وهذا محمد عجال هل تنصح بالحضور له؟

Questioner: "And this Muḥammad ʿAjjāl, do you advise with attending [his lessons]?"

الشيخ ربيع: عجال هذا فيه عجلة .

Shaykh Rabīʿ: "This ʿAjjāl has hastiness within him."

السائل: هل تنصح بالحضور له؟

Questioner: "Do you advise with attending [his lessons]?"

الشيخ ربيع: أنا ما أعرفه . العميسان هذا أعرفه وأحذر منه، وهذا إذا شارك معه غلط؛ ويلحق به .

Shaykh Rabīʿ: "I do not know him. This al-ʿUmaysān, I know him and warn against him. And if he [ʿAjjāl] participates with him, then he has erred and is put alongside him [al-ʿUmaysān]."

كتبه : ناصر حميد الكندي

Written by Nāṣir Ḥamīd al-Kanadī

ليلة الثلاثاء ٢٦ ذو القعدة ١٤٣٩هـ

The night of 25 Dhul-Qaʿdah 1439H.